

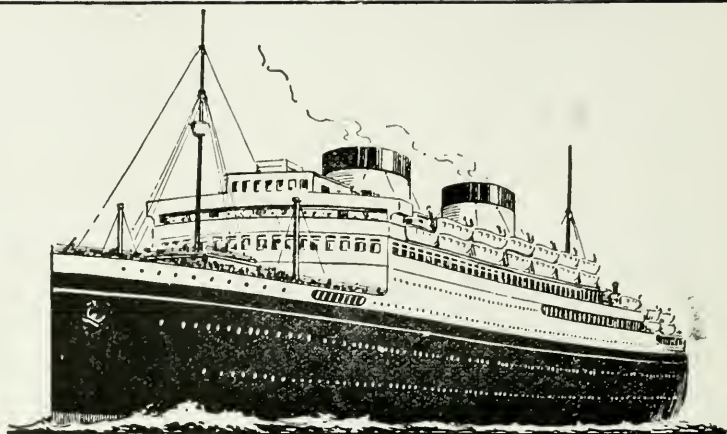
Millennial Star



Photo by Parkhurst, courtesy Elder Richard P. Evans

An American Red Indian Patriarch
Where did his Forefathers Come From ?

(See page 482)



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If we say that we have no sin, we deceive ourselves, and the truth is not in us.—I John 1: 8

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THIS WEEK'S COVER—

AN Indian Patriarch of Acoma, New Mexico, is seen on the cover of this week's STAR. Gentle and peaceful he goes on his way living according to custom. His robe is hand-made navajo. Practically all clothing worn by the Indian group is made by the skilled hands of the tribe members. He has some very definite religious ideas and ceremonies and leads his associates in the rites at regular intervals. (See page 482)

The Origin of the American Indian

By ELDER WILLIAM EVANS

SCIENTISTS and near-scientists are advancing theories as to the origin of the American aborigines. They seem to be wandering in a morass of theory and supposition.

Latter-day Saints come forward with the positive statement that the Book of Mormon is a record of the hand-dealings of God with the forefathers of the Indians who are of Israelitish origin.

An Authority

IN this article, specially written for the MILLENNIAL STAR, Elder Evans gives some revealing facts regarding the origin, customs and beliefs of the American Indian. The author was born in Pontypridd, South Wales. While a boy he emigrated to America with his parents after their acceptance of Mormonism. Shortly after arriving in Salt Lake City the Evans family moved to north-western New Mexico. Elder Evans has lived neighbour to and with the Navajo Indians for more than forty years and has for the past twenty years conducted a Trading Post among them at Shiprock, New Mexico. Through his intimate association with the Red Indian, Elder Evans can be regarded as an authority on Indian beliefs and customs. At the present time he has the best private collection of pre-historic artifacts in south-western America. The author filled a mission for the Church in the Eastern States from June, 1909 to July, 1911. Elder Richard P. Evans, his son, is labouring in the Millennial Chorus as a British missionary at the present time.

Some scientists scoff at the book and declare that the Indians are of Mongolian origin, and that ancient America was peopled by a Mongoloid type of mankind who crossed from Asia to Alaska through the Bering Strait; that in early times a narrow strip of land may have connected the two continents where the strait now exists which formed a bridge and made an easy migration possible. Also they maintain that these Mongolians gradually went south, eventually covering North and South America, from Alaska to the Strait of Magellan.

Many scientists of note have spent years in an attempt to establish this theory as a truth with little result, except the acquirement of a tenacity of purpose, a sort

of "I stick to my story" attitude.

Investigators claim that the Indians have Mongoloid features and characteristics; and one Protestant missionary claims to have found Japanese words in the Navajo language which have the same meaning in both tongues.

Data in the Book of Mormon indicates that the forefathers of the Indians migrated from the Land of Palestine, and after many experiences and vicissitudes landed on the west coast of South America and spread northward.

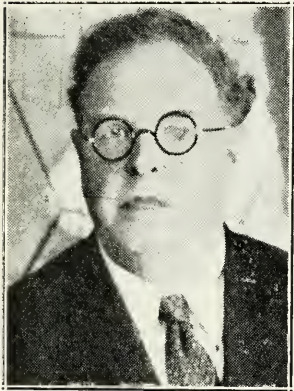
After more than forty years of neighbourhood with the Navajo Indians, the largest and most virile tribe in North America, together with a study of their habits and customs,

the writer believes the Book of Mormon to be the true solution. This conclusion has been aided by a study of the tribal lore, by the excavation and study of the remains of ancient America, both at home and in the reports of investigators in other parts of the Americas.

Data contained in the Ancient American Record, coupled with the known facts and a study of ancient America, are the compelling influences in reaching the conclusion that facts and attainable data inevitably point to a northward movement, and this conclusion deals a death blow to the theory of a Mongolian origin.

This movement commenced more than twenty centuries ago. It started on that narrow strip of country, the west coast of South America, probably near the Chili of today. It continued up through Peru, over the Isthmus of Panama and found the greatest height of its civilization, first in Yucatan and then in the valley of the City of Mexico.

This spread of colonization reached its last great wave on both sides of the southern boundary lines of the modern states of Utah and Colorado. This last line had receded somewhat on the arrival of the Spanish Conquistadores who discovered the remnants of this last great wave of ancient colonization in the northern sections of New Mexico and Arizona.



Elder Evans

As to the professedly Mongolian type of features found among the American Indians, the following facts should be noted. Throughout the Navajo nation one can find almost any type of features. The Mongoloid type runs in certain clans, and in others are seen the thick lips of the Negroid, the upturned upper lips of the Mongolian and the thin lips of the Cacaasian. One may find Irish,

Scotch, German, Latin and Russian types, as well as that of the Egyptian and the Hindu.

The inclusion of a few Japanese words in the Navajo tongue is quite a coincidence. And so, too, and along the same line is the following:

A number of years ago, Llewellyn Harris, a Welsh convert to the Church, was doing missionary work for the Latter-day Saint organization among the Western Indians, and particularly with the Zuni tribe of Pueblo Indians, descendants of the Cliff-dwellers, the Lamanites. While he was among them an epidemic of small-pox ravaged the tribe. Elder Harris worked tirelessly, and administered to and healed hundreds of them. Many died, but his faith and diligence halted the ravages of the disease. To this day he is held in reverence and affection by the older members of the tribe.

While with them he discovered that they used a number of

Welsh words with practically the same meanings in both languages. Shall we then assume that the Zuni Indians are of Welsh origin? By no means. Elder Harris accounted for this coincidence as follows: Some centuries ago a Welsh chieftain with a few followers sailed westward. He found a land of much promise, and returned after a time to the shores of Britain. He then organized a colony which sailed in two or more ships, and which never returned. His supposition is that the Welsh colony landed in America and finally became assimilated with the native peoples. They lost their identity to the natives, but some of their Welsh words were taken into the Indian language and still persisted, even after this branch of the Indians had moved north.

The Navajo Indians have traditional stories, particularly of the creation and incidentally of other happenings, which parallel very closely the account of events given in the books of Moses.

When this fact was called to the attention of an educated and intelligent non-Mormon he said, "The parallelisms are so marked as to be startling."

It would be absurd to say that the tribe inherited these legends from a Mongolian source. The Book of Mormon says that Lehi and his family brought a record of the five books of Moses with them from Jerusalem. It is an entirely safe assumption that this accounts for the remarkable traditional lore of the Indians regarding the event mentioned.

Next, the architectural remains of ancient America have nothing in common with any type of Mongolian structures, and no one has ever attempted to prove that they do. Rather, the general opinion is that the pre-historic American buildings, particularly the temples, have an Egyptian trend. This coincides with the statement of Joseph Smith and others that the characters on the plates from which the Nephite Record was translated were "reformed Egyptian."

The Book of Mormon declares that Christ came, after His resurrection, and established a church on the American continent, such as He organized on the eastern hemisphere, thus fulfilling a statement of His own. Before His advent among the Nephites, ancient American prophets had foretold his death upon the Cross.

These facts alone are sufficient to cast serious doubts upon the theory of a Mongolian origin. The legend among the early American Indians of a white, or fair God, who had ministered among them, and who should return at a later time, is certainly more Christian than heathen Mongolian.

The Navajos have a custom which brands one who has handled the dead as unclean. After a period of isolation and a cleansing ceremony by the medicine-man, who is also a priest, the unclean one is restored to cleanliness and is reunited with his people. An ancient Hebrew custom was remarkably similar. In that day, too, the priest went through a ceremony of purification.

The tribe has a ceremony of the bitter herbs. So did the Hebrews of olden times. (Exodus 12: 8; Numbers 9: 11)

Navajo medicine-men sometimes pass the emblems of the sacrament during certain ceremonies. The emblems consist of blessed or sacred corn meal and of water. All present partake of the emblems. They know not why it is done, except that it has come down to them from antiquity—a survival of a Christian rite, unknown in Mongolia.

The ceremony of washing and anointing is practiced by the Navajo tribe. In ancient Israelitish times the tabernacle of witness was anointed with oil, as well as the head of the participant in the rites. In the Indian ceremony, corn pollen is used in place of oil. The ailing one is washed from a medicine basket in which water has been brought to a suds by stirring in the dried powdered roots of the Yucca plant, commonly termed soap-weed. The medicine lodge is then anointed at the four points of the compass and the sick one receives a sprinkling of the corn pollen on the top of the head. All this is accompanied by singing, which is the native form of prayer.

If the student, casual reader or even the scoffer will weigh even the brief evidence herein presented in an honest manner, there can be but one conclusion, the evidence is nearly all on the side of an Israelitish origin for the Indians.

Browsings in Brief

From the Notebook of

PRESIDENT HUGH B. BROWN

It is best not to tell all you know, you may have to respond to an encore.

* * *

WHEN love and skill work together, expect a masterpiece.

* * *

WHAT we obtain is acquisition, what we attain is growth.

* * *

THE value of life is not a matter of the scale or yardstick, but of the potential development of the human soul.

* * *

THE successful man is the average man focussed.

* * *

You are not a mere passenger on the train of life—you are the engineer.

* * *

ONE cannot think crooked and walk straight.

* * *

BETTER be bent with honest toil than be crooked trying to avoid it.

—Authors Unknown

The Soul's Fire

By JEREMIAH STOKES

GENERAL DONIPHAN read the order. The hot blood of indignation shot through his veins. The fire of resentment leaped into his eyes. He was appalled. Suppressing an oath between his teeth, he snatched his pen and wrote four lines, signed them, and called his orderly:

"Take that to General Lucas," he snapped. "There will be no reply."

Begin the Story Here

ALTHOUGH persecution had driven the Mormons from city to city, and state to state, the Church continually sent out its missionaries to the United States, and Great Britain. Ann Northrop, an English woman, is impressed by the Gospel message, but a prejudiced husband forbids her associating with its people. In Missouri Governor Boggs, convinced that the Mormons are a menace to the people, orders them exterminated or driven from the state. The militia surrounds Far West and through the treachery of Colonel Hinckle, commander of the forces of the city, the Prophet and several others are delivered as prisoners to General Lucas. The General calls an immediate court martial, which condemns the prisoners without a hearing. He orders General Doniphan to shoot the captives in the morning.

The message was delivered, and Lucas read:

"It is cold-blooded murder. I will not obey your order. My brigade shall march for Liberty tomorrow morning at 8 o'clock; and if you execute these men, I will hold you responsible before an earthly tribunal, so help me God."

Insubordination! Eh? So, Alexander W. Doniphan refuses to obey my orders? Well, by G----! We'll see," Lucas hissed with muffled breath, clinching his fists and jumping to his feet.

"What's the matter, General?" asked an officer who was sitting in the tent.

"Doniphan refuses to execute the prisoners and threatens to charge me with murder before the civil law if I proceed."

"May I read his refusal?"

Without a word, Lucas passed the paper over. The officer read it deliberately. Having finished the lines, he looked the angry man squarely in the eye and said, "You know, General, I voted for an acquittal with General Doniphan at the court martial."

Lucas eyed the officer scornfully, and then snatching the letter angrily he inquired with haughty mien, "Do you infer that you would support Doniphan if he should charge—"

"I do not infer anything, General," the officer interrupted, "I said that I voted with General Doniphan at the hearing. And now, after having read his refusal to obey your orders to execute the Mormon leaders, I am frank to admit that if you carry out your decree, I will join him in charging you with murder."

(Continued on page 490)

Talks on Doctrine

By ELDER MATTHIAS F. COWLEY

ETERNAL REWARDS AND PUNISHMENTS

JUSTICE is one attribute of Deity. Others are knowledge, power, judgment, mercy and truth. Every one of these in a perfect fullness is an essential qualification of a member of the Godhead.

To maintain justice there must of necessity be reward for good deeds and punishment for evil works. "Where no law is, there is no transgression." (Rom. 4: 15) Therefore "Sin is the transgression of the law." (I John 3: 4)

There are, however, two kinds of law; one of which is made punishable by direct enactment of divine law, the other bringing its own punishment by its own operation, such as the sin of drunkenness, and similar violations of laws which are obviously necessary to insure the well-being of the human body. In other words, one is bad in and of itself, the other is prohibited by law. The latter type includes such laws as "Remember the sabbath day, to keep it holy. . . Thou shalt not steal. . . Thou shalt not bear false witness against thy neighbour," and other direct commandments of God.

Order is a law of Heaven. Justice should govern law, and when the law is violated justice calls for the penalty. Justice and mercy are closely related, for when men have adequately suffered for their sins and are ready to repent, the demands of justice have been met and mercy steps in to claim her own. A good example of this is found in the lot of the antediluvian people who rejected the gospel in the days of Noah, but had the Saviour appear to them and give them another opportunity. (I Peter 3: 19-20)

Section 19 of the Doctrine and Covenants clearly sets forth the explanation that eternal punishment is God's punishment because His name is eternal. "Nevertheless, it is not written that there shall be no end to this torment, but it is written *endless torment.*" (Doc. and Cov. 19: 6)

In all that God does he manifests goodness and love, maintains justice and equity and exercises mercy and long suffering. He is just and true, which is full assurance that He will bestow rewards and inflict punishments as He has aforetime decreed. This fact must take root in the mind of every thoughtful, inquiring and honest soul.

"And the dead were judged out of those things which were written in the books, according to their works." (Rev. 20: 12) "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." (Matt. 16: 27)

THURSDAY, AUGUST 4, 1938

EDITORIALS

Elder Parkinson

A RELEASE has come to Elder Parkinson. His release from the British Mission where he served as travelling elder, as Mission Secretary and finally as supervising elder of the Birmingham District is not a release to return to his earthly parents in Rexburg, Idaho, but to return to our Heavenly Father in the great beyond.

And for this great final call no one could be better prepared than was Blaine D. Parkinson. His implicit faith in our Heavenly Father and in the divinity of the gospel message, his satisfying knowledge that there is life and joy beyond and his unselfish devotion to the work of doing for and giving to others gave him a well-nigh perfect preparation for the great and eternal mission to which he is now called.

Blaine Parkinson had a quiet but determined nature. He was not given to boasting. In his make-up there was in high degree, however, those qualities which make it possible for human beings to walk through fire if necessary for what their faith and convictions tell them is the right, the truth.

He Loved His Fellowmen

HE was cheerful. He was kind. His character was above reproach. He loved his fellowmen and therefore from his fellowmen he received abundant affection and confidence.

Elder Victor Blaine Hart, his companion, came into the mission field with him from Idaho. They have carried gospel messages together from house to house. They have eaten side by side, they slept in the same bed. Together, these two were giving a lantern lecture when Elder Parkinson made the first complaint of his illness. Elder Hart took him to the hospital and remained near him during that trying week of illness which brought suddenly and tragically to an end, the short but brilliant career of Elder Parkinson.

With a tear-stained face, Elder Hart told of the affection these young men had for each other. Gladly did the living companion give up his few remaining weeks of missionary labour and abandon his plans for visiting the Continent in order to go home with the body of his friend.

Nationally-known

AS an operator on the typewriter, Elder Parkinson made for himself a nationally-known name by taking first place in a contest for speed. This, together with his other business qualifications, his dependability and the charm of his personality, made him an ideal office secretary for the British Mission.

The staff of the MILLENNIAL STAR, the saints and the friends of the Church who knew this estimable young elder unite in extending sympathy to his parents and other relations and pray that kind Providence may give them comfort and consolation in this sad and trying time.—RICHARD R. LYMAN

An Affectionate Farewell

WHEN a missionary faithfully finishes his work in the mission field, he is given an honourable release by the president of the Mission and returns to his home and loved ones.

His friends in the mission field sorrow at his leaving; his loved ones at home rejoice at his coming. We at the English docks sadly say farewell, while they on the other side gladly bid him welcome.

The saints and friends in the mission field do not question the wisdom of the Mission president when he releases an elder to return home. They realize that his time in the mission field is necessarily limited.

Occasionally our Heavenly Father, Himself, releases an elder from the mission field by releasing him from mortal life. We who remain must say farewell, and over there are friends who joyously await the missionary's home coming.

When our Father grants a release from life to one whom we have learned to love we know there are other fields where he may serve.

Highly Qualified

IF the Lord had asked the Mission president to recommend an elder from the British Mission for special service in His Kingdom, and had designated as necessary qualifications meekness, purity, humility, faith, devotion, love of God and love of fellow men, the president would have put the name of Blaine D. Parkinson at the head of the list.

But it is not necessary for our Father, who knows the hearts of all men, to call for nominations. He selects from among us the one best fitted for His work.

Elder Parkinson has received from the One whom he served while he was here, an honourable release. He is released from life by the One who sent him forth. We sorrow at his going, but we rejoice in the knowledge that he takes up the work in a field where specially qualified missionaries are required.

Affectionately we bid him adieu. With moist eyes and bated breath we see him depart. In humility we pray for strength to live worthily that when our release shall come we may have the joy of associating again with him who goes home a little in advance of us.

We pray that our Heavenly Father will assuage the grief of his devoted parents; that He will inspire them to consent to a little longer separation than they had anticipated when he left for the mission field.

To Continue His Labours

WE, his associates in the British Mission, are sustained and soothed by the thought that one of our number has been chosen by our Heavenly Father to continue his labours in the world of spirits where our Saviour went when He too was released from His earthly mission field.

Dear brother, comrade and friend, we bid you an affectionate farewell.—HUGH B. BROWN

THE SOUL'S FIRE

(Continued from page 486)

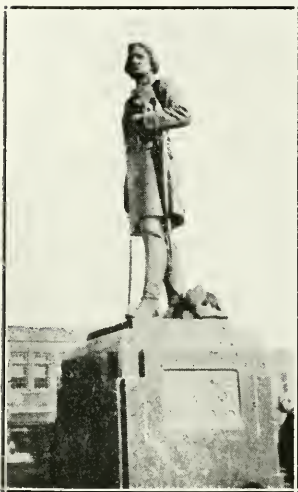
"Then you would repudiate the trial?" Lucas retorted.

"I would not only repudiate it, but I would brand it as a farce, a piece of ribald mockery, absolutely void of even the colour of justice. And we are not alone, General Lucas; there are others of us."

"Very well," he threatened, "you gentlemen will hear from me again. I'll see just how far insubordination will be allowed in this organization."

"And we'll ascertain too, General, whether or not a cold-blooded murder may be committed under the guise of military sanction."

The men exchanged combative glances and the officer added, "If you want me, General Lucas, I'll be with General Doniphan. Good-day, General."



General Doniphan Memorial

The impetuous, disgruntled Lucas did not return the salutation. He stood for a moment in meditation. Then folded the Doniphan letter, thrust it in his pocket and left his quarters to confer with Colonel Hinkle.

He found the Colonel at Bogart's tent and the three officers immediately entered into a confidential conference. At the conclusion of the session, Lucas took his departure with these final words, "Then it is agreed that the execution will not take place and that Colonel Hinkle will return to Far West in the morning to perform his part of the agreement?"

"Yes, General," they both replied.

Accordingly, the execution of the prisoners planned for the next morning gave way; but other stirring events were scheduled to occur.

Colonel Hinkle returned to Far West alone, and took command of the companies of militia therein stationed, all of whom were men who belonged to the Mormon faith.

"We're leaving the city," he said without further explanation, and forthwith marched them away. When they had covered a considerable distance, he called a halt, and ordered the men to ground their arms.

Lucas, who had timed Hinkle's action, rode over to the guards who were holding the men, and shouted to the captain, "I am taking the militia to Far West to search the homes for arms. You are to remain with the prisoners. Colonel Hinkle has led the Mormon militia out of the city and grounded their arms. There will be no fighting. We'll return when the job's finished."

The shock of this horrifying information all but paralyzed

the already distraught men. Their faces turned ashen; their throats became dry and constricted; beads of cold perspiration stood out upon their temples, and their hearts beat frantically under the stress of suppressed emotion.

It was hours before Lucas returned from his search of the city, and when he did he brought Colonel Hinkle and the arms which belonged to the Mormon division of the militia with him.

In the presence of the prisoners the returned militia discussed the details of the raid.

The men joked and laughed boastfully and fiendishly over ripping up floors, destroying furniture, forcing signatures to deeds, flogging men, ravaging women until they died, capturing prisoners, and ordering the Mormons to leave the state.

"And your day is not far off, gloated one of the guards at length, "so you'd better make up your minds to meet the angels."

But maddening as the ordeal was, they dared not resent it. From its pain there was no escape, neither was there any help from any human source.

And so silently they prayed that their backs would be fitted to the burden, that their souls would be encouraged to meet their fate, that their wives and children and the Saints would be spared. Faith was their staff of support. It was their source of power to endure.

As they stood suffering and dejected and engrossed with their thoughts and fears, the captain of the guard was given a note. He read it and then announced, "There will be a change of guards to enable us to prepare to accompany General Lucas at once with the prisoners to Independence."

"But Captain," pleaded the Prophet, "can't we be allowed to see our families and get a change of clothes?"

"I'll see what can be done about it," he mumbled as he left his post.

Presently he returned with a new force of men. Addressing the guard on duty, he said, "You are relieved. Hasten to prepare to accompany General Lucas."

And then turning to the captain of the new detachment, he continued, "Take these prisoners to Far West and permit them to go to their homes, each one under a separate guard. Allow them to get a change of clothing. Permit them to see their families but not to talk with them. And return them without delay."

Each prisoner was taken to his home under a separate guard, and in the presence of the officers was permitted to ask for a change of clothing. No word was allowed to pass between the husband and his wife or between the father and his child.

"I would like just a few moments with my wife and children," begged the Prophet, after Emma had given him a small bundle.

"I can't allow it," said the guard. "If you have your clothing, I must return you to camp."

Under this brutal rule two pairs of eyes met and registered

grief and fear and love such as no tongue will ever tell, or brush or pen will ever paint or write. The children clung to their father crying frantically, and pleading, "Don't take him away! Don't take him away! We love him! He's our father! Please let him stay! Oh, please! Please!"

When the men were returned to the custody of Lucas, he placed himself at the head of a strong guard and ordered that the prisoners be placed in wagons.

"And now proceed to Independence," he commanded, "and lodge these criminals in jail."

The wagon rumbled off with Lucas and a force of men in the lead and Moses Wilson and a stronger force bringing up the rear.

Why they were being held and why they were to be taken to Independence for imprisonment they had not been informed, neither could they get a civil answer to their requests for information from any member of the guard. And so they rode along sorrowfully, suppressed by the overpowering force of military rule that held them in subjection.

No sooner had the general entered the jail lot than he was given a communication by the sheriff's deputy. Lucas opened it and read:

"To General Samuel D. Lucas:

You will take the prisoners to Richmond, Ray County. Will meet you en route.

General John B. Clark."

Turning to his men, Lucas gave the command, "Take the prisoners to Richmond."

And without delay the men were hurried on towards another destination. When within a few miles of Richmond they met General Clark.

"General Clark," said Joseph, "What are the charges against us and why are we deprived of our liberty and taken from our homes?"

"I cannot answer your question now, Mr. Smith," replied the officer evasively, "but I will be able to give the information later."

And then to General Lucas he said, "Proceed with the men to Richmond. I will follow."

When the militia entered the settlement, General Clark led the way to a vacant house.

"Here," he said, addressing General Lucas, "you will confine the prisoners and keep them under guard until further orders."

Night came on and tauntingly and abusively did the detachment keep its watch.

"Show us a miracle. Open the windows, pull down the walls, release your chains, free yourselves," one of them jeered.

And from another, "Call down an angel, give us a revelation, raise your dead." And with each taunting demand, they laughed like devils.

(To be continued next week)

My Testimony of the Truthfulness of the Gospel

By ELDER J. C. HAILES

IN the September 10th, 1908, issue of the MILLENNIAL STAR I had the privilege of writing an article containing my testimony of the truthfulness of the Gospel of the Church of Jesus Christ of Latter-day Saints. I had only belonged to the Church three years at the time and was serving on board *H.M.S. Vengeance*. At this time, thirty years later, I have the desire in my heart to again bear my humble testimony to the people of Great Britain.

It is interesting to me to go back to that other writing, and see what it was that led me to join the Church. "I read the book named *The Voice of Warning*. I felt very anxious to know who Joseph Smith was and about the Book of Mormon.

I was struck with the kind spirit of the young man in Chatham who gave me the book . . . Soon after this I was introduced to some elders and saints, and continued to investigate the gospel for five months, although I was convinced of its truth almost as soon as I heard it, but I lacked courage to accept it."

The Author

ELDER J. C. HAILES in the accompanying article gives his testimony to the people of Great Britain after more than thirty years in the Church. He briefly tells how he heard the Gospel in Chatham, England, how he accepted it and what it means to him today after thirty years of trying it. Elder Hailes lives in Salt Lake City where he is actively engaged in the 110th Quorum of Seventy of the Church. At the present time his son, Elder Charles W. Hailes is labouring in the British Mission as supervising elder of Hull District.

When I look back on my hesitation I realize the blessings I have received are so much greater than what I had to give up, that there is little comparison. My life in the Church has brought me opportunities that I could not have found elsewhere.

I have lived in Utah for twenty-six years and mixed with thousands of Mormon people during that time. I have found their friendship to be one of love and devotion. Their lives, when investigated, reveal outstanding characteristics. Mormon people all over the world are in most cases excellently cared for from the cradle to the grave. They are taught to be useful men and women, to seek after education, to be self-sustaining and to build up town sites. If only the people of the world as a whole could see this happy, industrious people living unitedly together as brothers and sisters, they would alter their ways and follow the teachings of Mormonism.

The Church of Jesus Christ of Latter-day Saints teaches that

the Anglo-Saxon race is of the tribe of Ephraim, and that they have a great work to perform here upon the earth. They are recognized as the people whose privilege it is to carry the Gospel to every nation, kindred, tongue and people.

We have as president of this Church, a man who is truly chosen of God. President Grant is a man of sterling qualities, who is loved and revered by all who know him. He always speaks very plainly and positively, and after years of experience, I have found that his words come true. When people take his advice they take the right path.

We ask the world to give heed to the missionaries that are sent out to the nations of the earth. They indeed have a message of hope and warning for all mankind. The Lord has warned the people of all times that destruction will surely come upon all who disobey the commandments of God. Not that our Heavenly Father delights in seeing His children suffer, but because the world is so selfish, covetous and desirous of other men's goods. This applies to nations as well as individuals.

If you walk down the streets of Salt Lake City about 9.00 p.m. on a Tuesday evening you can see hundreds of young people coming out of Mutual classes. Young boys and girls from the age of twelve to twenty-five years come out to the classes where they receive instructions of all kinds, both religious and otherwise. They are mutually brought together for general education and improvement. People of the world in all walks of life come and lecture to them. It is surprising to hear the knowledge the young children possess. Young boys and girls are here given the opportunity of taking part on the evening programmes the same as they are in the other Mutual organizations throughout the world. It is through this fine organization and its activities that the young grow and develop mentally, spiritually and physically.

The method in which the priesthood of the Church operates is also a testimony to me. Men and boys holding the Melchizedek and Aaronic priesthood, all believing in a personal God, in whose image they believe they are created, meet together in well conducted meetings.

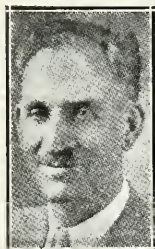
They are taught that tobacco, alcoholic drinks, tea, coffee, and hot drinks are not good for the body. I can truthfully state that a doctor in my home is very unusual, and I have a large family. I have worked twenty-six years in one organization with hardly missing a day because of sickness. I attribute this excellent health to my keeping the Word of Wisdom as taught by the Mormon Church.

So, friends and members of the Church in Great Britain, I am continually thinking of the experiences I had in hearing the Gospel in Chatham more than thirty years ago. If we study the scriptures and do the things that Christ would have us do, such as helping our neighbours and returning good for evil, we will indeed be happy.

I bear you my testimony that this is the work of the Lord, and that Joseph Smith is a true Prophet of God, and great will be your joy and satisfaction in being obedient to the teachings of Jesus Christ.

News of the Church in the World

OF INTEREST to missionaries throughout the world is the announcement of the release of Elder



Elder Sessions

J. Wyley Sessions as Mission Home director, and his re-entering the Church Department of Education from which he was given a leave of absence for two years to take over the mission home duties. Elder Sessions taught hundreds of missionaries, who are out

in the world today, during their stay in the Mission Home in Salt Lake City. Although he was originally scheduled for three years work at the home, conditions are such in the Department of Education that Church leaders feel his need there more than in the missionary training. His successor has not yet been named.

A NEW appointee to the General Committee of the Church Welfare Programme is Sterling H. Nelson, a grain and produce broker of Salt Lake City, Utah. Elder Nelson has seen years of active service in the Highland Stake Presidency, and already has served the general committee in his special field. He will assume a large share of the responsibility of purchasing grain and produce for the Programme.

PRAISE for the missions on the islands of the Pacific was recently given by Elder George Albert Smith of the Council of the Twelve, and Elder Rufus K. Hardy of the First Council of Seventy, upon their return from a five and one-half month's tour which took them to seven missions. Both report that they encountered unusually fine receptions everywhere, not only from Church members and missionaries, but from civic officials and representatives, who did everything possible to make them welcome.

Large numbers of Church mem-

bers assembled at the special conferences and meetings to hear the message of Elder Hardy and Elder Smith. From Hawaii to Australia the brethren met the same reception, people travelling miles, often by the most primitive conveyances, to attend the sessions. As a tour of friendship the two elders and the Church feel that the trip was wholly successful.

Hawaii, Australia, Tasmania, New Zealand, Tonga, the Fiji Islands, and Samoa are the missions visited.

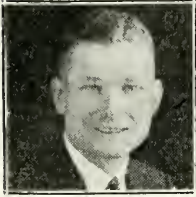
TOURISTS of America count the Mormons as a major attraction in planning their western vacation routes, according to the passenger traffic department of the Union Pacific Railroad. A survey conducted by the railway to find why the "Go West" slogan is adopted by so many easterners revealed that the Mormons themselves are the main reason for the travellers coming to Utah. "It would be interesting to know the reaction of easterners when they come to Utah and find fine cities and observe that the people of Utah are much the same as anywhere else," commented C. J. Collins, assistant passenger traffic manager.

On the block where the Salt Lake Temple and Tabernacle are located the Church maintains a missionary corps to guide visitors through the grounds and explain their questions about Mormonism. Last year more than 300,000 people from all over the world visited Temple Square.

JULY 21st to 25th saw a mass of celebrating people in Salt Lake City and throughout the State of Utah as citizens paid tribute to the early Mormon Pioneers who entered Salt Lake valley July 24th, 1847. The succeeding 91 years have changed the western desert from a land of sagebrush and alkali to one literally flowing with milk and honey. Church meetings throughout the world also honoured the spirit of those early emigrants, who were seeking nothing more than the right to worship God as they saw fit.

From the Mission Field

Releases—



Elder Hart



Elder Merrill

Elder Victor Blaine Hart, who has laboured in Manchester, Newcastle, and Birmingham Districts, and as supervising elder of Newcastle District, will receive an honourable release dated August 15th. This will permit him to accompany the body of Elder Blaine D. Parkinson to its resting place in Rexburg, Idaho, as a final act of his missionary labours. He will then return to his home in Pocatello, Idaho.

Elder Alton D. Merrill, who has laboured in Sheffield and Leeds Districts, was honourably released Friday, July 29th, and will return to his home in Provo, Utah.

Transfers—

Sister Harriet D. Eyre, lady missionary, was transferred from Manchester District to Hull District, Thursday, July 21st.

Elder Hyrum Adams was transferred from the European Mission Office to Birmingham District, on Monday, August 1st.

Appointment—

Elder Hyrum Adams was appointed supervising elder of Birmingham District on Monday, August 1st.

Doings in the Districts—

LONDON—A sunset service was held Thursday, July 21st, by the Luton Branch, under the direction of Brother Albert Worby. "The Chilterns" at the edge of the town

was the site chosen. The programme consisted of hymns, and talks dealing with the creation of the world.

MANCHESTER—A district sports outing, followed by a Union meeting and social in the evening was held Saturday, July 23rd. The committee in charge of arrangements consisted of one member from each branch, with Sister Sarah Allsop as chairwoman. The affair was under the general supervision of the M.I.A., and was held commemorating Pioneer Day.

Sister Florence Allsop sponsored an "At Home" social at her residence in Hyde on Wednesday, July 20th, in aid of the new building fund. This is the first of a series of home parties to be conducted by the members of the Hyde Branch, and was decidedly successful, many members and other friends attending.

Joan Muriel Vernon, daughter of President Frank Vernon of Manchester Branch, was baptized at the branch chapel Sunday, July 24th, by Supervising Elder Russell S. Marriott, and confirmed by Elder Glen L. Allan. Elder Allan conducted the meeting.

NEWCASTLE—Special meetings with the Life of Christ as the theme were held in Sunderland Chapel, on Sunday, July 17th. In the afternoon session, which was conducted by Brother William W. France, the speakers were Sisters Ellen Oates and Gladys Quayle, and Brother France. An organ recital was given by Rosalie Walker. Sister Gladys Quayle conducted the evening service, with addresses being given by Supervising Elder William J. Telford, Elder Byron A. Howard, and District President F. W. Oates. An anthem was rendered by Sister Oates, Sister Quayle and Sister Connie Maxwell.

FIRST AUTUMN CONFERENCE SCHEDULED

THE first of the autumn conferences will be held in Belfast, Ireland, at the branch hall, 122, Upper North Street, on Sunday, August 7th. President Hugh B. Brown and Sister Zina Card Brown, mission authorities, will be in attendance. Meetings will be at 11.00 a.m., 2.30 and 7.00 p.m.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

- Aberdeen:**
Corn Exchange,
Hadden Street,
Off Market Street.
- Accrington:**
*L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
†L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
*L. D. S. Hall,
13, Wellington Street.
- Belfast:**
†Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
St. Peter's Street.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
105, Queen's Road.
- Bristol:**
Hannah More Hall,
45, Park St., Clifton.
- Burnley:**
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Carlisle:**
L. D. S. Hall,
Scotch Street.
- Cheltenham-Stroud:**
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.
- Clayton:**
*Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
*L. D. S. Hall,
Trafford Street.
- Dublin:**
†L. D. S. Hall,
8, Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
*L. D. S. Hall,
Curtis Yard.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
L. D. S. Hall,
4, Nelson Street.
- Gravesend:**
Freeborn Hall,
Peacock Street.
- Great Yarmouth:**
L. D. S. Hall,
33a, Regent Street.
- Grimsby:**
Thrift Hall,
Pasture Street.
- Halifax:**
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.
- Hucknall:**
*Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynolds Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
*L. D. S. Hall,
5, Westfield Road.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
22, Doggett Road,
S.E.6.
Ivy Hall,
Wellesley Road,
Gunnersbury, W.4.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Hall,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road,
C. on M.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
188, Linthorpe Road.
- Nelson:**
*L. D. S. Hall,
10, Hibson Road.
- Northampton:**
*L. D. S. Chapel,
89, St. Michael's Str.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
L. D. S. Hall,
34, Park Street,
Tavistock Road.
- Pontllanfraith:**
Enquire:
81, Brynteg Street.
- Preston, Lancs:**
L. D. S. Hall,
7, Lords Walk,
Off North Road.
- Rawmarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Sheriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
*L. D. S. Hall,
100, Main Street.
- Skelton:**
*14, Olliver Street,
Redcar, Yorks.
- South Shields:**
L. D. S. Chapel,
98, Fowler Street.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton, Wolverhampton***
L. D. S. Hall,
Washington Building,
Berry Street.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road.
- Wigan:**
*L and Y Station.

§—6.15 p.m.

*—6.00 p.m.

†—7.00 p.m.

‡—2.30 p.m.

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